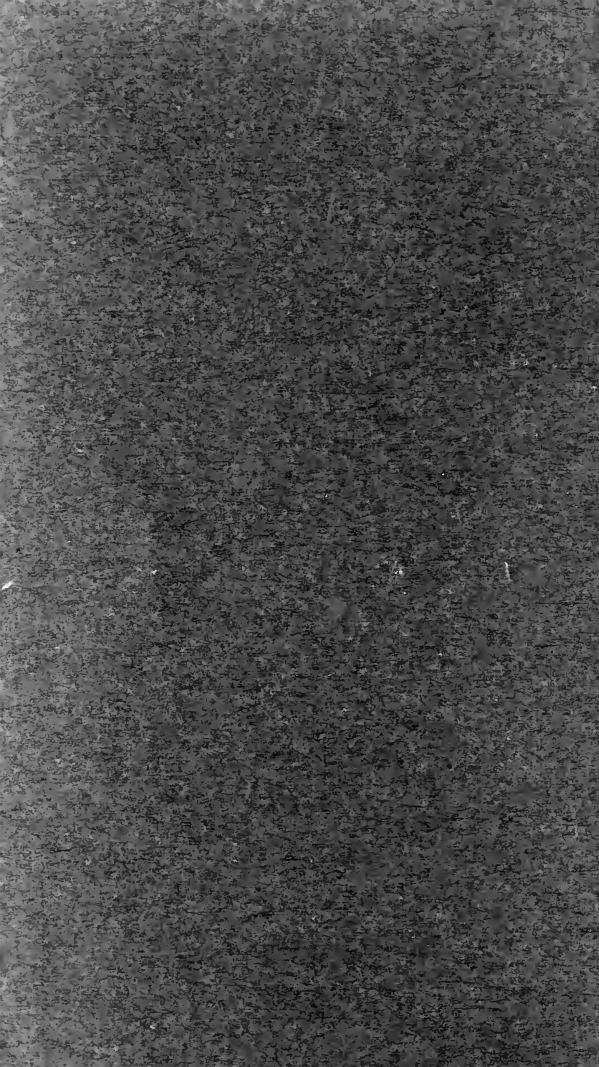


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PHILIPPINE STUDIES

I

A LITTLE BOOK
OF
FILIPINO RIDDLES.

COLLECTED AND EDITED
BY
FREDERICK STARR



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THIS LITTLE BOOK OF
FILIPINO RIDDLES
IS DEDICATED TO
GELACIO CABURIAN
CASIMIRO VERCELES
RUFINO DUNGAN
OF
AGOO, UNION PROVINCE

INTRODUCTION

Although I had already inquired for them from Ilocano boys, my first actual knowledge of Filipino riddles was due to Mr. George T. Shoens, American teacher among the Bisayans. He had made a collection of some fifty Bisayan riddles and presented a brief paper regarding them at the Anthropological Conference held at Baguio, under my direction, on May 12-14, 1908. My own collection was begun among Ilocano of Union Province from whom about two hundred examples were secured. Others were later secured from Pangasinan, Gaddang, Pampangan, Bisayan and Tagal sources. My informants have chiefly been school-boys, who spoke a little English; they wrote the text of riddle and answer in their native tongue and then we went over them carefully together to make an English translation and to get at the meaning. Many Filipinos know how to read and write their native language, although few have had actual instruction in doing so. There is no question that errors and incon-

sistencies exist in the spelling of these riddles, due to this lack of instruction and to the fact that the texts have been written by many different persons. I am myself not acquainted with any Malay language. I have tried to secure uniformity in spelling within the limits of each language but have no doubt overlooked many inconsistencies. The indulgence of competent critics is asked. It has been our intention throughout to adhere to the *old* orthography. Thus the initial *qu* and the final *ao* have been preferred.

The *word* for riddle varies with the population. In Ilocano it is *burburtia*, in Pangasinan *boniquco*, in Tagal *bugtong*, in Gaddang ———, in Pampangan *bugtong*, in Bisayan *tugmahanon*.

Riddles are common to all mankind. They delighted the old Aryans and the ancient Greeks as they do the modern Hindu and the Bantu peoples of darkest Africa. Many writers have defined the riddle. Friedreich in his *Geschichte des Räthsels*, says: "The riddle is an indirect presentation of an unknown object, in order that the ingenuity of the hearer or reader may be exercised in finding it out. . . . Wolf has given the following definition: the riddle is a play of wit, which endeavors to so pre-

sent an object, by stating its characteristic features and peculiarities, as to adequately call it before the mind, without, however, actually naming it."

The riddles of various Oriental peoples have already been collected and more or less adequately discussed by authors. Hebrew riddles occur in the Bible, the best known certainly being Samson's:

"Out of the eater came forth meat,
And out of the strong came forth
sweetness."

Arabic riddles are many and have been considerably studied; Persian riddles are well known; of Indian riddles at least one collection has been printed separately under the name *Lakshmin-atha upasaru*, a series of Kolarian riddles from Chota Nagpur has been printed as, also, an interesting article upon Behar riddles; Sanskrit riddles are numerous and have called for some attention from scholars; a few Gypsy riddles are known; two recent papers deal with Corean riddles. We know of but two references to Malayan riddles; one is Rizal, *Specimens of Tagal Folk-Lore*, the other is Sibree's paper upon the *Oratory, Songs, Legends, and Folk-Tales of the Malagasy*. This is no doubt an incomplete bibliography but the field has been sadly neglected and even to secure

this list has demanded much labor. It suffices to show how deeply the riddle is rooted in Oriental thought and indicates the probability that riddles were used in Malaysia long before European contact.

To what degree Filipino riddles are indigenous and original is an interesting but difficult question. So far as they are of European origin or influenced by European thought, they have come from or been influenced by Spain. Whatever comparison is made should chiefly, and primarily, be with Spanish riddles. But our available sources of information regarding Spanish riddles are not numerous. We have only Demofilo's *Collecion de enigmas y adivinanzas*, printed at Seville in 1880, and a series of five chap-books from Mexico, entitled *Del Pequeño Adivinadorcito*, and containing a total of three hundred and seven riddles. Filipino riddles deal largely with animals, plants and objects of local character; such must have been made in the Islands even if influenced by Spanish models and ideas. Some depend upon purely local customs and conditions—thus numbers 170, 237, etc., could only originate locally. Some, to which the answers are such words as egg, needle and thread, etc., (answers

common to riddles in all European lands), may be due to outside influence and may still have some local or native touch or flavor, in their metaphors; thus No. 102 is actually our "Humpty Dumpty sat on a wall;" the Mexican form runs:

"Una arquita muy chiquita
tan blanca como la cal
todo lo saben abrir
pero ninguno cerrar."

But the metaphor "the King's limebox" could only occur in a district of betel-chewing and is a native touch. Many of the Filipino riddles introduce the names of saints and, to that degree, evidence foreign influence; but even in such cases there may be local coloring: thus, calling rain-drops falling "rods," "St. Joseph's rods cannot be counted," could hardly be found outside of the tropics. Religious riddles, relating to beads, bells, church, crucifixes, are common enough and are necessarily due to outside influence, but even such sometimes show a non-European attitude of mind, metaphorical expression or form of thought.

Everywhere riddles vary in quality and value. Many are stupid things, crudely conceived and badly expressed. Only the exceptional is fine. Examine any page of one of our own riddle books

and you may criticize almost every riddle upon it for view-point, or form, or flavor. We must not demand more from Filipino riddles than from our own. Some knowledge of local products, customs, conditions, is necessary for the understanding of their meaning; when understood, they are fully equal to ours in shrewdness, wit and expression. Krauss emphasizes the fact that everywhere riddles tend to coarseness and even to obscenity and discusses the reasons. What is true elsewhere is true here; a considerable number of Filipino riddles are coarse; we have introduced them but emphasize the fact that any scientifically formed collection of German or English riddles would contain some quite as bad.

Probably few of our readers have considered the taxonomy of riddles. Friedrich offers a loose and unscientific classification as follows:

- I. The Question Riddle.
- II. The Simple Word Riddle (with seven sub-divisions).
- III. The Syllable Riddle or Charade.
- IV. The Letter Riddle.
 - 1. With reference to sound.
 - 2. With reference to form.
- V. Punctuation Riddles.
- VI. The Rebus.

VII. Complex Riddles; combination of two or more simple types.

VIII. Number Riddles.

Several of these forms occur in our collection.

More scientific than Friedreich's work is Petsch's *Studien über das Volksrätsel*. His analysis and dissection of riddle forms best enable us to test the indigenous content of our Filipino riddles. He recognizes two fundamental riddle types. He says: "Two groups of riddles have long been distinguished in the collections, the true rhymed riddles and the short 'catch-questions' expressed in prose. The difference is not only in form but in content. 'True riddles' have as purpose the describing of an object in veiled, thought-arousing, perhaps misleading, poetical clothing, which, from this presentation of its appearance, its source, its utility, etc., shall be recognized by the intelligence, i. e., can and shall be guessed. 'Catch-questions,' on the contrary, are not to be guessed, the questioner intending himself to give the solution; at their best they are intended to trick the hearer, and since their solution is impossible to the uninitiated are not 'true riddles' but false ones. Since I propose to divide the total riddle material of each single nation between these

two great chief groups, may I not somewhat extend the scope of the latter, including some things which are rejected from most collections as having little to do with actual riddles—those questions which are generally insoluble and such tests of wisdom as appeal not to wit and understanding, but to knowledge—which are certainly not true riddles. Thus, in the group here characterized as “false” different classes of things are brought together, the characteristics of which I shall investigate later.” It would be interesting to quote the author’s discussion further. We can, however, only state that he recognizes three classes of “false riddles,” to which he gives the names “wisdom tests,” “life-ransoming riddles,” and “catch-questions.”

Of “true riddles” there is a vast variety of form and content. Most typical is the descriptive riddle of a single object to be guessed. In its complete and normal form Petsch claims that such a riddle consists of five elements or parts. 1 Introduction; 2 denominative; 3 descriptive; 4 restraint or contrast; 5 conclusion. 1 and 5 are merely formal, trimmings; 2 and 3 are inherent and essential; 4 is common and adds vigor and interest. Such complete and “nor-

mal'' riddles are rare in any language. Usually one or more of the five elements are lacking. It is only by such an analysis of riddle forms that a comparative study of riddles can be made. Any single riddle is best understood, by the constant holding before the mind this pattern framework and noting the degree of development of the case in hand.

The Filipinos themselves recognize several classes of riddles. An old Tagal lady told us there were three kinds:

1. *Alo-divino*: concerning God and divine things.

2. *Alo-humano*: concerning persons

3. *Parabula*: all others

There is no science in this classification, which embodies considerable corrupted Spanish. Another informant recognizes six classes:

1. *Alo-divino*

2. *Historia-rino*: history of God and saints

3. *Alo-humano*

4. *Historia-mano*: history of persons.

5. *Karle-mano*: God and saints and persons together.

6. *Parabula* or *biniyabas*

These names call for little comment and the classification they embody is of the loosest. The word *parabula* is

Spanish in source and equivalent to our parable; *biniyabas* is Tagal.

Some features of our riddles call for comment. Filipino riddles, in whatever language, are likely to be in poetical form. The commonest type is in two well-balanced, rhyming lines. Filipino versification is less exacting in its demand in rhyme than our own; it is sufficient if the final syllables contain the same vowel; thus Rizal says—*ayup* and *pagud*, *aval* and *alam*, rhyme. The commonest riddle verse contains five or seven, or six, syllables, thus:

Daluang balon
hindi malingon

or

Bahay ni San Gabriel
punong puno nang barel.

Just as in European riddles certain set phrases or sentences are found frequently at the beginning or end of the riddle. In Ilocano and Pangasinan a common introductory form is "What creature of God" or "What thing made by Lord God," the expression in reality being equivalent to a simple "what." These pious forms do not at all necessarily refer either to animals or natural objects: thus, a boat or a house is just as good a "creature of God" as a fowl is. A common form of ending

is "Tell it and I am yours," "Guess it and I am your man."

Quite analogous to calling inanimate or artificial things "creatures of God" is the personification of all sorts of things, animate and inanimate; thus, a rat is "an old man," a dipper is "a boy." Not infrequently the object or idea thus personified is given a title of respect; thus, "Corporal Black" is the night. Akin to personification is bold metaphor and association. In this there may or may not be some evident analogy; thus a crawfish is "a bird," the banca or canoe is "rung" (like a bell.) Not uncommonly the word "house" is used of anything thought of as containing something; thus "Santa Ana's house," "San Gabriel's house;" this use is particularly used in speaking of fruits. "Santa Ana's house is full of bullets" is rather pretty description for the papaya. The word "work" is often used for a thing made, or a manufactured article.

Saints' names are constantly introduced, generally in the possessive case: examples are "Santa Ana's house," "Santa Maria's umbrella," "San Jose's canes." Less commonly the names of other Bible worthies occur; thus "Adam's hair." There is not always any

evident fitness in the selection of the Saint in the connection established. San Jose's connection with rain is suitable enough. One would need to know a good deal regarding local and popular hagiography in order to see to what degree the selections are appropriate.

Sometimes words without meaning, or with no significance in the connection where they occur are used. These may serve merely to fill out a line or to meet the demands of metre. Such often appear to be names of the style of "Humpty Dumpty;" these may be phonetically happy, as similar ones often are in European riddles, fitting well with the word or idea to be called up. *Marabotania* is probably meaningless, merely for euphony. Place names with no real connection with the thought are frequently introduced, as Pantaleon, Mariveles. "*Gucring-gucring*" and "*Minimin*" are merely for sound.

Particularly interesting and curious are the *historia-vino* given in numbers 312-317. No doubt there are many such. Those here given were secured from one boy at Malolos. When first examined, I believed the boy had not understood what I was after. He assured me that they were *bugtong* and *bugtong* of the best and finest class. The idea in these

is to propound a statement in a paradoxical form, which calls for some reference to a bible story or teaching; the answer is not immediately clear and demands a commentary which is quite often subtle and ingenious. Friedreich gives examples of similar expository religious riddles from Europe.

A curious group are the relationship riddles, numbers 286-289, which closely resemble trick questions among ourselves. The evidence of outside influence is here conclusive in the fact that the ideas and terms of relationship in them are purely European, in nowise reflecting the characteristic Malayan system and nomenclature.

Some of the riddles are distinctly stupid. "I let the sun shine on your father's back" seems to mean no more than that the house roof is exposed to the solar rays. It is doubtful whether this means much even in the original Tagal. Of course many of the riddles demand for their adequate understanding a knowledge of native customs, which the outsider rarely has. Thus, until one knows a common method of punishing naughty children, the riddle "I have a friend; I do not like to face him" means nothing. Perhaps the most difficult to adequately present are some plays

on words. These frequently need a considerable explanation. In some of these the parts of the word to guess are concealed in or are suggested by the form of the statement and one must extract them and combine them; such are "*iscopidor*" and "*sampaloc*." In others the play depends upon homophony, the same sound or word have different meanings. In yet a third class the answer is a smart Aleck sort of an affair, "How do you take a deer without net, dogs, spear, or other things for catching?" "Cooked." Most inane of all, but with plenty of analogues among ourselves, are those where the answer itself is introduced into the question with the intention to mislead; "Its skin is green and its flesh is red like a watermelon." "Watermelon."

Filipino riddles are mostly given out by young people. When several are gathered together they will question and answer; they are much in vogue when a young gentleman calls upon his sweetheart; among Tagals and Pampangans at least the chief occasion for giving *bugtong* is when a little group are watching at night beside a corpse. In propounding a riddle it is not uncommon to challenge attention by repeating as witty a rhyme, which is quite as often

coarse as witty. One Tagal example runs:

Bugtong co ka Piro!
Turan mo ka Baldo!
Pag hindi mo naturan
Hindi ca nang iwang;
Pag maturan mo
May tae ang puit mo.

I have a bugtong compadre P!
Guess it compadre B!
If you cannot guess it
You have not cleaned yourself;
If you do not guess it
You are dirty.

We have mentioned two references to Malay riddles. Of the eight given in Rizal's paper five have been given us by our informants. As Rizal's entire paper will be reprinted in another volume of this series we have not copied the other three. Sibree's paper is important for comparison, since it presents matter drawn from the uttermost point of Malaysia, Madagascar, which has been unaffected by Spanish influence. Sibree's article is translated from a little book by another missionary, the Rev. Louis Dahle. Dahle's book is entitled *Specimens of Malayasy Folklore* and its material is presented in Malag-

asy only. Mr. Sibree translates twenty of his riddles. They are in character and flavor like many of the Filipino riddles. As Sibree does not give the native text and I have not seen Dahl's book, I cannot know whether they are rhymed. They are all of the type of true riddles to be guessed, descriptions wherein one or two characteristics or striking features are presented, either directly or figuratively. Examination of this little series deepens an impression already made by study of our own collection, namely, that the true riddles in our series are largely original Filipino while the insoluble riddles, the catches, the plays on words, are those where foreign influence is most evident. Although Sibree's article is easily accessible, we quote a few of thees Malagasy examples for comparison.

“Cut and no wound seen?” “Water.” is our number 231.

“The mother says let us stand up, but the children say let us lie across?” “A ladder.” and “At night they come without being fetched and by day they are lost, without being stolen?” “The stars.” are quite in the style and spirit of Filipino riddles. Compare “Coarse rafia cloth outside and white robe inside?” “Manioc root” with the “Poor

outside; rich within," "Langea" of the Ilocano.

The order of presentation of these riddles has been a considerable problem. To arrange them rigidly in Petsch's order of development might have been fairly satisfactory but would have rendered the finding of any desired riddle difficult. We have struck out a crude arrangement in alphabetical order of the English answers, with subdivisions under some general headings. The arrangement is not scientific nor completely developed, but it will perhaps work fairly well in practice. The original text is first given for riddle and answer; the English translation of both follows; then are given such explanation and comment as are necessary. When a riddle occurs in different languages, the text of the question is given in one, but the fact of its occurrence in others is indicated.

We are indebted to many for assistance. The list is too long for individual acknowledgment. To our original Ilocano helpers this little book is dedicated. To Messrs. George T. Shoens, Francisco A. Santos (Calumpit), Rufino Santos (Arayat) and Conrado Benitez (Pagsanghan), we are so deeply indebted that their names must be mentioned. To

school boys in Agoo, San Fernando (Union), Malolos, Manila and Tayug, we owe many thanks. Would that the publication of this imperfect collection might lead to their greater interest in a neglected section of their folklore. Some Malay worker ought to perfect and complete the work here begun.

This volume is the first number of a series of little books which the undersigned plans to bring out under the general title of PHILIPPINE STUDIES. Each number will treat of a distinct and separate subject; each will be independent. The extent to which the series will be developed, will depend upon the reception given to it and the degree in which it appears to respond to a real need. Two numbers at any rate are already arranged and the second should appear within a year.

FREDERICK STARR.

September, 1909.

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FILIPINO RIDDLES

Animals: mammals.

1. Ania iti pinarsua iti Dios a balin
suec a maturog?

(Iloc.)

Panniqui

What thing that God made sleeps
with its head down?

Bat

2. Pantas ca man, at marunong bum-
asa at sumulat, aling ibon dito sa
mundo ang lumilipad ay sumususo
ang anak?

(Tag.)

Kabag

Although you are wise and know
how to read and write, which bird
in this world flies and yet suckles
its young?

Bat

3. Uppat iti adiguina, maysa iti ba-
otna, dua iti paypayna, dua iti
boneng.

(Iloc.)

Carabao

Four posts, one whip, two fans, and
two bolos.

Carabao

4. Apat na tukod langit at isang pang
hagupit.

(Tag.)

Kalabao

Four earth posts, two air posts and
whip.

Carabao

5. Saquey so torutoro duaray quepay-
quepay a patiray mansobsoblay.

(Pang.)

Dueg

One pointing, two moving, four
changing.

Carabao

The head points, the ears move, the legs
change position.

6. Nu mat-tut-lud ay atanang udde;
nu mat-tadag ay ibbafa.

(Gad.)

Atu

If he sits down he is high; if he
stands up he is low.

Dog

7. Adda maysa nga parsua ni Apo
Dios nga adda uppat a sacana,
ipusna quen maysa nga ulona nga
aoan ti imana.

(Iloc.)

Caballo

There is one creature of our Lord
God which has four legs and a tail
and one head; but it has no arms.

Horse

8. Carga nang carga ay ualang upa.
(Tag.) Babuy

Always working and no pay.

The pig

He is ever eating garbage and waste.

9. Eto na si "Nuno," may sunong
na quinto.

(Tag.) Babuy

Here comes "Nuno" with gold on
his head. Pig

The pig is a constant scavenger and
frequents the space below latrines and
privies; it is a common thing that his
snout is yellow as result of his search.

10. Magmagna ni inam sangsangitam.
(Iloc.) Burias

While the mother is walking the
child is crying. A little pig

11. Adda maysa nga lacay gomogoyod
ti oay.

(Iloc.) Bao

There is an old man, who always
drags rattan. Rat

i. e. his tail.

12. Kahoy cong Marigundong, na sangay ualang dahon.

(Tag.)

Sungay

My tree in Marigundong (town in Cavite) has branches but no leaves.

Horn

The branching horn of a deer.

13. Maco ca quian, yacu naman ing quian.

(Pamp.) Ding bitis daring animal a tiapat a bitis nung lalacad ya.

Away! let me have your place.

The forward legs of an animal
The hind feet tread in the prints of the forefeet.

Bell.

14. Nang hataken co ang baging nagkagulo ang matsing.

(Tag.)

Batingao

When I pulled the vine the monkeys came around.

Bell

15. Tinugtog co ang bangca nagsilapit ang isda.

(Tag.)

Campana sa misa

I rang the banca and the fishes
came. Bell

Banca is the canoe or boat; to strike it
as with the pole is to ring it. People
called to mass by the ringing bell are
likened to fishes.

16. Togtoquec ti teppang
agarayat ti bagsang

(Iloc.)

Campana

I strike upon the washout and the
bagsang come for help.

The curved side of the bell is compared
to a washed out slope or curve of the
bank; the *bagsang* are small fishes; the
bell is the church bell — the little fishes
are the people.

17. Otin nen laquic Tapal ni baleuet
ed corral manauis. ya agnaecal.

(Pang.)

Campana

Tapal's — hanging within the
corral is crying to get out. Bell

Tapal is a nickname for an old man.

Betel.

18. Adda tallo nga babbalasang quet no
mapanda maquimisa; iti caoes ti
maysa ata berde, quet dadiay maysa

ata porao, quen dadiay maysa ata lomabaga; quet norommuardan ata malabaga amin iti caoesdan.

(Iloc.)

Mamabuyo

There are three ladies who went to mass; the dress of one was green, of another white, of the other red; when they came out together the dresses of all were red. Betel

19. Nasatiyan pa nang kanyang ina. kinuha at pinapagasawa.

(Tag.)

Ang bungang isinasama sa itso Still in his mother's body was taken and made to marry. Betel The areca nut is first taken out of its covering before being united with the betel leaf and lime.

20. Bulong tiptipparo; puso balasang baro.

(Iloc.)

Mama

A *tiptipparo* leaf; the heart, a young man and a young woman.

Betel

21. Papel a berde sinoratac ti purao

quet intedco iti sangaili dina insubli.

(Iloc.)

Gaoed

I wrote a green paper with white:
I gave it to my visitor and he did
not return it.

Betel-leaf

White lime is smeared upon the green
leaf, which is then used to enwrap a bit
of areca nut for chewing.

Birds.

22. Nagcapa dimet nagpadi;

Nagcorona dimet nagari.

(Iloc.)

Manoc

Gown but not priest; crown but not
king.

Cock

23. Nancorona agmuet ari; nan capa
agmuet pari.

(Pang.)

Manoc

The king's crown but not king; the
priest's cope, but not priest.

Cock

24. Ania ti pinarsua ni Apo Dios nga
ag-gungon ti maquimbaba quet ag-
pidot ti maquin ngato?

(Iloc.)

Manoc

What thing that Lord God made

sifts below and picks up above?

Fowl

25. Dinay penalsay Dios ya managtay
carne?

(Pang.)

Manoc

What creature of God is with meat
on its head?

Cock

26. Ania a parsuo ni Apo Dios ti nag-
susoon ti carne nga aoan ti imana?

(Iloc.)

Tapingar

What creature of our Lord God
carries meat but has no hands?

Cock

The meat is the cock's comb.

27. Uyana-uyana mamuntuk y a n g
baya!

(Pamp.)

Manue

Here he comes with glowing char-
coal on his head!

A cock

28. No unayac idiay balayo
agtuptupuaccayo.

(Iloc.)

Manoc

If I come to your house you will
jump away.

Fowl

Boats.

29. Ania ti pinarsua ni Apo Dios nga

ipagnana ti bocotna?

(Iloc.)

Baloto

What creature made by Lord God
walks on its back?

Boat

30. Oalay asoc ya quisquis no onbatic
tirakiang.

(Pang.)

Baloto

I have a hairless dog, who goes
belly upward.

Boat

31. Naligo ang capitan hindi nabasa
ang tian.

(Tag.)

Banca

The captain took a bath without his
belly getting wet.

Banca

32. Adda impatacdereo a caoayan no
agbolong intan.

(Iloc.)

Parao

I set up a bambu; if it leafs out we
shall go.

Prao

The bambu set up is the mast; the leaf
is the sail.

33. Nano nga cahoy nga con may da-
hon may gamut, pero con ua-ay
gani dahon ua-ay man sing gamut?

(Bis.)

Parao

What tree is it, that when it has

leaves it also has roots, but when it
has no leaves it also has no roots?

Parao

Sail, rudder and oars.

34. Nagalacat nagahayang.

(Bis.)

Sacayan

He walks with his back.

A ship

35. Manica maco tana,

tipa ca queti tana.

(Pamp)

Anela

Come up and let us go, go down

and here we stay.

Anchor

Body: parts.

36. Ania ti pinarsua ti Dios a masicog
ti licudan?

(Iloc.)

Botoy

What thing created by God has the
fullness of pregnancy (*masicog*)
behind? The calf of the leg

Masicog is the swollen abdomen of the
pregnant woman.

37. Bulong ti cappa-cappa nagtalicud
nagpada.

(Iloc.)

Lapayag

Cappa-cappa leaves placed back to
back. Ears

38. Daluang balon hindi malingon.
 (Tag.) Tainga
 Two wells, of which you cannot
 catch sight. (Your) ears
39. Pito iti taoana;
 taltallo iti requepna.
 (Iloc.) Lapayag, agong, mata,
 ngioat
 There are seven windows; only
 three shut.
 Ears, nostrils, eyes, mouth
40. Sipac nga sipac, saan nga mangeg
 ti caaroba.
 (Iloc.) Mata
 Claps and claps, but the neighbors
 do not hear. Eyes
41. Tepac cac tan tepac agnereguel na
 ybac.
 (Pang.) Mata
 Clapping and clapping but my
 companions cannot hear me. Eyes
42. Dalana cong cahon buesan ualang
 ugong.
 (Tag.) Mata
 I open my two boxes noiselessly.
 Eyes

43. Dalawang batong maitim malayo
ang dinarating.

(Tag.)

Mata

Two black stones which reach far.

Eyes

44. Dalawang tindahan sabay na binu
bucsan.

(Tag.)

Mata

Two stores are open at the same
time.

Eyes

45. Adda dua nga Princesas quet nag-
seng nga tan da iti dua nga ban-
tay; no agsangit iti maysa agsangit
danga dua.

(Iloc.)

Mata

There are two princesses, who live
on the two sides of a mountain;
when one cries both cry. The eyes

46. Adda dua nga pisi agtongpal idia'y
langit.

(Iloc.)

Mata

There are two halves; they go to-
ward the sky.

Eyes

47. Malaon nang patay hindi maibaon
at buhay ang capit bahay.

(Tag.) Bulag ang isang mata

It is a long time since it died, yet it
can not be buried for its neighbor
is still alive. One blind eye

48. Señora a samsamping addai ti uneg
ti sarming.

(Iloc.) Taotao ti mata
A *samsamping* is in the middle of
the mirror. The pupil of the eye

49. Daluang balahibuhén masarap pag
daiten.

(Tag.) Mata at kilay
Two hairy things, it's pleasant to
have them meet. Eyelids

50. Adda dua nga Princesa quet nag-
baetanda ti maysa nga bantay quet
daytoy a bantay adda met dua nga
oaig quet no agsangit daguitoy a
Princesa agayos met daytoy nga
oaig ngem no saanda nga agsangit
mamagaan daguitoy nga oaig.

(Iloc.) Mata quen agung
There are two princesses with a
mountain between them. In this
mountain are two brooks and when
the princesses cry these brooks

flow and when the princesses do
not cry the brooks dry up.

Eyes and nose

51. Isang biyabas
pito ang butas.

(Tag.)

Mukha

One guava with seven holes. Face

52. Limang puno nang niog;
isay matayog.

(Tag.)

Dalire

Five cocoanut palms; one is higher.

Fingers

53. Adda lima nga Principes nagcallo-
gongda amin ti pisi.

(Iloc.)

Ramay

There are five princes and their
hat is one half.

Fingers

The nails are the hats.

54. Adda maysa nga calapati nga nag-
na ti tinga ti ili manocayo cona ti
ari no adda mainayon nga pisi
justo nga dua polo cami.

(Iloc.)

Ramay

There is a dove that walked in the
middle of the town. How many
are you said the king. If there is a

half added we shall be twenty.

Fingers

55. Ni ni conconana

aoan ti matana

(Iloc.)

Tammodo

Here, here, he says, but has no eyes.

Forefinger

It points here and there, touching the things in question, but it cannot see.

56. Tata baculud ay ain-mena maita
na ut-tunna si catanang-nga.

(Gad.)

Quiray

A mountain the summit of which cannot be seen, being very high.

Forehead

57. Tubo sa punso, ualang buko.

(Tag.)

Buhoc

Sugar-cane on clay, with no joints (knots).

Hair

58. Cahoy nga tambalisa, tapson indi malaya.

(Bis.)

Buhoc

A plant which does not fade when cut down.

Hair

59. Icllog iti calao bolig iti lima.

(Iloc.)

Ima

The calao's egg is five-parted.

Hand

The *calao* is the hornbill; the egg here in question is perhaps his strange head-excrecence.

60. Isang bayabas peto ang butas.

(Tag.)

Ulo

One guava with seven holes. Head

61. Isa ca bungsud nga pito ang iya buho.

(Bis.)

Olo

A small hill having seven holes.

Head

62. Sica a tao ti yan ti minuterum.

(Iloc.)

Puso

You are the man who has the minute-beater.

Heart

Minuterum the pendulum beating.

63. No agtaederac ania ngata ti omona a ipagnac?

(Iloc.)

Mocod

If I stand, what will be the first that steps?

Heel

64. Daluang bangiasan nag hahagaran.

(Tag.)

Binte

Two fence stakes chasing each other. Legs

65. Atian na ing gulut; ing gulut na
ya ing atian.

(Pamp.)

Bitis

Its front is the back, and its back
is the front.

The lower leg (below the knee)

66. Adda oaig a bassit napnut bucbucaig.

(Iloc.)

Ngioat

There is a small brook filled with shells. Mouth

67. Isang balong malalem.
punong puon nang patalem.

(Tag.)

Bibig

A deep well is filled with chisels.

Mouth

68. Isa ca cahon-cahon nga punu sang tiguib.

(Bis.)

Baba

A box full of chisels.

Mouth

69. Dua nga bobon napnot allid quen dagum.

(Iloc.)

Agung

Two wells filled with wax and needles. Nose

70. Baston ti Ygorot
dica maparot
(Iloc.)

The cane of the Igorot, you cannot
pull up. Penis

71. Mapatar ya dalin tinoboay garing.
 (Pang.) Ngipuen
 Plain earth has grown ivory.
 Teeth

72. Umona nga aglaguis sa agdareedec.
 (Iloc.) Ngipen
 First place the bars and then the
 posts. The teeth

The comparison is with fence-building. Here the posts are first set, and then the cross-pieces. The babe has first smooth, horizontal gums; then the upright teeth appear.

73. Nagapanilong apang basa.
 (Bis.) Dila
 He is under the shed but is always
 wet. Tongue

74. Enlongon empantion onbangon
mansermon.

(Pang.) Dila
Coffin in graveyard wakes up ser-
mon. Tongue

75. Na manantang ay maccataua
udde na mannang ay malussao.

(Gad.) Attut
He who loses it rejoices, but he who
finds it gets mad at it.

Bad odor; breaking wind

76. Iti nacapocao agayayat quet iti
nacabiroc agong onget.

(Iloc.) Ottot
Who loses it is glad; who finds it is
mad.

Bad odor

Breaking of wind

77. Magna sirirquep no nacalucaat madi
met.

(Iloc.) Mucat
It walks while it is shut; when it
is open it does not care to walk.

Secretion from eye corner

78. Aso cong pute inutusan co, ay hin-
di na umue.

(Tag.) Lura

I sent out my white dog and he
did not return. Spittle
The practice of spitting, even unrelated
to betel-chewing or tobacco-chewing, is
far commoner among the Filipinos than
among ourselves.

Book.

79. Tinadtad a root
insenpen a panonot.
(Iloc.) Libro
Chopped grass hidden in the mind.
Book

Fodder or "food for thought."

80. Nagbulong nagbunga nanganac di-
ay nangala.
(Iloc.) Pagbasan
It has leaves and fruits, Godfather
took it. Book

Candle.

81. Ania iti anac a pooranna iti baguis
ni inana?
(Iloc.) Candela
What son burns his mother's in-
testines? Candle
82. Tite nang pare, mapute.
(Tag.) Candela

The priest's — is white. Candle

83. Kung babayaan mong ako ay mabuhay yaong kamatayay dagli kong kakamtan, ngungit kung akoy pataing paminsan ay lalong lalawig ang ingat kong buhay.

(Tag.) Kandilang may sindi
If you let me live I shall soon die;
if you kill me I shall live long.

A lighted candle

84. Masondug a cayu talaque na donna.

(Gad.) Candelat
A slender tree which bears only one
leaf. Lighted candle

85. Isang butel na palay punong puno ang bahay.

(Tag.) Ilao
A grain of rice fills the whole house.

Light

The flame of a candle is a little thing,
comparable to a rice grain; yet it gives
light to the whole house.

Cardinal Points.

86. Adda uppat a nga amigos; idi naparsua toy lubong inda naisigud.

(Iloc.) Uppat aturong

There are four friends; they have
existed since the beginning.

The four directions

Clock: Watch.

87. Aldao rabii agririaoac.

(Iloc.)

Reloj

Day and night I cry.

Clock

88. Amanu na mararamdam. dapot
masaquit yang intindian, nung ing
lupa na ing quecang lauan a usta
mu ing quecang sasabian.

(Pang.)

Relos

His words are audible but difficult
to understand; when you look at
his face you will understand what
he says.

Clock

89. Ania ti parsua ni apo Dios nga
aoan ti imana nga aoan ti sacana
quet ammona ti agsao?

(Iloc.)

Leros=reloj

What creature of God has no arms
and legs, but can talk?

Clock

Coffin.

90. Ang nagapahimo nagahibi; ang
nagahimo indi iya; ang tag-iya uala

sing calibutan.

(Bis.)

Longon

The one who orders it made is crying; the one who has it, it is not his to give; the one who owns it does not care anything about it.

Coffin

Disease.

91. Taong buhay inaanay.

(Tag.)

Bulutong

A living person being eaten up by
“anay.”

Smallpox

Anay. termites or white ants.

92. Ania ti pagayatan na a mabalud.

(Iloc.)

Ti masakit

Why does he wish to be in prison?

Pain

Dress.

93. Dadiay adalem agassiquet:

dadiay ababao agatengngned.

(Iloc.,—also Pang., Bis.)

Calzon; bado

What is deep reaches only to the waist; what is shallow comes to the neck.

Drawers; jacket

94. Daluang pipit nag titimbangan sa
isang siit.

(Tag.)

Hicao

Two *pipits* balancing on a bambu
stick.

Earrings

The *pipit* is a small bird.

95. Bumili ako nang alipin mataas pa
sa akin.

(Tag.)

Sambalilo

I bought a slave, taller than myself.

Hat

96. Aniat aramid a canennaca.

(Iloc.)

Bado

What work devours you. Camisa

The word work is used in several of
these riddles with the meaning of a thing
made, a manufactured article. The
camisa is a shirt.

97. Nacaquitaac iti dua a sasacayan;
maymaysat naglugan.

(Iloc.)

Zapatos

I saw two boats; only one person
was on board.

Shoes

98. Dala mo siya,
dala ca niya.

(Tag.)

Bakia

You carry it, it carries you. Shoe
99. Dalan mucu, dalan da ca,
mipa quinabang cata.

(Pamp.) Sapin
Carry me, I will carry you; let us
share alike. Shoes

Drinks.

100. Con aga naga lapta, pero con hapon
naga tipon.

(Bis.) Tuba
In the morning it is scattered in
many places, but in the evening it
is united into one place. Tuba

An intoxicating drink made from cocoa-
palm sap; it is gathered daily. In the
morning it is at the trees which yield;
at evening it is brought in and stored.

101. Adda maysa a balasang conana toy
maysa a baro no ayatennac dacquel
ti pagdaesam.

(Iloc.) Arac
There was a lady said to a gentle-
man "If you love me it will harm
you." Wine

Egg.

102. Yti pagapugan ti Ari:

no maluctan saan nga maisubli.

(Iloc.)

Itlog

The limebox of the king; if you
open it you cannot restore it.

An egg

103. Adda bayabasco idiay Manila aoan
ti pamorosanna.

(Iloc.)

Itlog

I have a guava in Manila that has
no stem.

Egg

104. Ang balay sang encantadora ua-ay
ventana ua-ay puerta.

(Bis.)

Itlog

The house of an enchantress which
has neither window nor door.

Egg

Fishes.

105. Lindus ne enetiran.

dapot king asbuk ya milulan.

(Pamp.)

Balulingi

Harpooning at it he missed it, but
it went into his mouth.

Balulungi

The shovel-nosed shark. In aiming at
food, if it really enters his mouth which

is below the long and projecting snout,
he must seem to miss it.

106. Adda maysa nga lacay; puquis nga
oacray.

(Iloc.)

Corita

There is an old man; his hair cut
short, the hair hangs.

Corita

It is a fish, with slender, pendent, feel-
ers.

107. Asino ti nabiag a togtogaoanna ti
ngeoatna?

(Iloc.)

Corita

What living thing sits on its
mouth?

Corita

108. Ania iti parsua ni Apo Dios nga
pispisi iti baguina?

(Iloc.)

Dadali

What creature of our Lord God is
but a half-body?

Flounder

109. Nag saeng si pusong, sa ibabao ang
gatong.

(Tag.)

Bibingea

The clown cooked rice with the fire
above.

Cake

110. Tignan, tignan, bago ngiuitan.

(Tag.)

Mais

Look at it first, before making a
face at it. Corn

Refers to eating it from the cob.

111. Piña piña marabotinia
no aoan dayta matayca.
(Iloc.) Bagas

Piña piña marabotinia,
If there is none you will die.
Rice

112. Siasino ngata ti nagbuniag a daga?
(Iloc.) Asin
What earth has been baptised?
Salt

113. Aniat cangatoan a recado?
(Iloc.) Asin
What is the best spice? Salt

114. Perlas yang maningning a ibat
qung mina, nung mibalie ya qung
penibatana matda ing ningning na.
(Pamp.) Asin
A sparkling pearl that came from
the mine, in going to its source
loses its brilliancy. Salt

The original source was the sea; but in
water salt dissolves.

Fruit.

115. Matebtibonec malimtimbocol bago-
bagooy tapuco anbalbalangay da-
lem.

(Pang.)

Atsuete

Round, plump; hairy outside; red
inside.

Atsuete

A red fruit used for seasoning fish.

116. Ulo ng principe tinadtad ng ispile.

(Tag.)

Bunga ng bangeol

Head of a prince stuck full of pins.

Bangeol

It is like a round ball stuck with pins.

117. Dinan yan penalsay Dios ya loab
tod tabla it say paoay toel equet.

(Pang.)

Cabatite

What creature of God is smooth
inside but like a net outside?

A fruit.

Cabatite

118. Agbibitin a sinanlagangan.

(Iloc.)

Damortis

Hanging like a pot-rest.

Camachilis (fruit)

119. Balay ni Santa Ana naliemut ti
caramba.

(Iloc.)

Niog

The husk, the shell, and the meat are passed to reach the water within.

124. Pispisi a dalayap nagcatlo nagcapat.

(Iloc.)

Buquel ti capas

A half-lemon divides into three or four.

Fruit of cotton

125. Adda maysa nga banga nga bassit; Napno ti bato nga babassit.

(Iloc.,—also Pang.)

Bayabas

Here is a little pot; it is full of small stones.

Guava

126. Aling cacania dito sa mundo ang nacalabas ang buto?

(Tag.)

Kasoy

Which of his brothers in this world has his bones outside?

Kasoy

A fruit, the hard seed of which projects entirely beyond its outer surface.

127. Isang ungoy nakanpo sa lusong.

(Tag.)

Kasoy

One monkey sitting on a mortar.

Kasoy

The seed of the *balubad* or Kasoy suggests the figure.

128. Babuy sa pulo, ang balahibu ay paco.

(Tag.)

Langea

Wild hog, whose hairs are nails.

Langea

129. Pobre ti rabaona mayaman ti onegna.

(Iloc.)

Langea

Poor outside, rich within. Langea

130. Tinadtad ti rabaona. lauya ti onegna.

(Iloc.,—also Pang.)

Langea

Minceed outside; *lauya* within.

Langea

Lauya; meat on bones, thoroughly cooked in water with vinegar and spices.

Langea is a large sort of breadfruit.

131. Agbibitin nga oging.

(Iloc.,—also Pang.)

Longboy

Charcoal hanging.

Longboy

A plum-like fruit.

132. Adda inbitin co nga langdet tangtangaden ti baboaquet.

(Iloc.)

Longboy

I hang up a chopping-block: the old women look up at it. Longboy

133. Hindi hayop, hindi tao,
 Nag dadamit ng de pano.
 (Tag.) Mabale
 Not an animal, not a man,
 Yet it is clad in velvet. Mabalo
 A fruit somewhat like a peach.
134. Agbibiten a puso.
 (Iloc.) Manga
 A heart hanging. Mango
135. Isang cabang señorito, pulus may
 sombrero.
 (Tag.) Bunga
 A group of little gentlemen, all
 with their hats. Palmnuts
136. Bahay ni sta. ana pumong punu
 nang bala.
 (Tag.) Papaya
 Santa Ana's house is full of bul-
 lets. Papaya
 The papaya contains abundance of
 round, shining, black seeds the size of
 buckshot or larger.
137. Metung a bulsa mitmu yang pa-
 minta.
 (Pamp.) Kapaya

A pocket full of peppercorns.

Papaya

The round black seeds of the papaya are the peppercorns.

138. Abongnin Doña Maria alictob na botilla.

(Pang.)

Apayas

Doña Maria's house is surrounded by a bottle.

Papaya

139. Balay ni Santa Maria nalicmut ti espada.

(Iloc.,—also Pang., Gad., Bis.)

Piña

Santa Maria's house is surrounded by swords.

Pineapple

140. Señora a nasam-sam-it addat oneg ti siit.

(Iloc.)

Piña

A sweet lady among the thorns.

Pineapple

141. Isang dalagang may corona at caloob saan ay may mata.

(Tag.)

Piña

The lady with a crown has eyes everywhere.

Pineapple

142. Agbibiten a danog.

(Iloc.)

Santol

A fist hanging.

Santol

143. Bahay ni Sang Gabriel, punong
puno nang barel.

(Tag.)

Lucban

San Gabriel's house is full of guns.

Shaddock

Furniture.

144. Con adlao naga uba, pero con gabi
naga saya.

(Bis.)

Catre; mosquitero

During the day she is naked, but
at night she puts on her skirt.

. Bed; mosquito bar

Games.

145. Aso co sa pantalan,

lumueso nang pitong balon.

umuli nang pitong gubat,

bago nag tanao dagat.

(Tag.)

Sungkahan

My dog from the wharf jumped
over seven wells, jumped again
over seven forests, before it saw
the sea.

Mancala

This well-known game is played upon a

board in which a number of round pits are scooped out; two lines of seven of these are placed side by side.

Greeting.

146. Bumile ako nang bigas. bigas din ang ibinayad.

(Tag.) Ang pagbibigay nang magandang arao o gabi sa kanino man.

I bought rice with rice. The exchange of greeting—good morning or good night.

Hammock.

147. Taray nga taray di met macaalis.

(Iloc.) Indayon

Running and running, but it cannot go away. Hammock

148. Adda caballoc a labang agsinan-pontol panalian.

(Iloc.) Indayon

I have a gray horse; I can halter him at both ends. Hammock

Heavenly bodies.

149. Kabac na niog magdamag na kinayod.

(Tag.) Buan

Half-a-cocoanut, retreating slowly
all night. Moon

150. Kabaac na niog, magdamag na ipod
nang ipod.

(Tag.) Buan

A half-cocoanut, scraped the whole
night. Moon

The moon keeps freshly white, like cocoa-
nut meat just scraped.

151. Sancagalip a rabong sila oanna
amin a lobong.

(Iloc.) Bulan

A half section of a bambu shoot
illuminates the whole world. Moon

152. Adda pisi a dalayap nga incalie;
tal-lo a papadi dina macali.

(Iloc.) Bulan

I planted a half-lemon; three
priests cannot dig it up. Moon

153. Letrang C a maging O, O maging
C.

(Pamp.—also Tag.) Bulan

The letter C becomes O, O becomes
C. The Moon

154. Sim-migpatac ti tanobong
silaooco a nagodong;
sim-migpatac ti alodig.
silaooco nga nagaoid.

(Iloc.) Bulan quen bituen
I chop a *tanobong* for light when
I go to town; I chop an *alodig* for
light when I go home.

Moon and stars
A *tanobong* is a sort of bambu; *alodig* is
a small bush.

155. Adda maysa nga dalayap imporoac
co idiay tayac no may bagam cu-
cuanac.

(Iloc.) Bulan
There was a lemon which I threw
out into the wide plain. Guess it
and I shall be yours. Moon

156. Ako ay naghasik nang mais, pagka
umaga ay palis.

(Tag.) Bituin
I sowed maize grains; in the morn-
ing they were swept away. Stars
The stars, grains of maize, disappear
with the dawn.

157. Sangaplato nga busi maoarasanna
amin ti inilinili.

(Iloc.)

Bituen

A plate of roasted rice can be
spread all over the town. Stars

158. Mayaquit alila nung ing sumbu
macaslag ya, dapot nung capilan
milaco ya carin la paquit.

(Pamp.)

Batuin at aldo

When the lamp is shining they can
scarcely be seen, but when it is
taken away they become visible.

Stars and sun

159. Abong nen Don Juan agnalocasan.

(Pang.)

Agueo

Don Juan's house, you cannot open.

Sun

160. Caoayan queling agnataquiling.

(Pang.)

Agueo

You cannot look directly at *ca-*
oayan queling. Sun

A sort of bambu, of great diameter.

161. Isbu ti andidit di masirip.

(Iloc.)

Ynit

Andidit's urine cannot be looked
at. Sun

The *andidit* is a cricket.

162. Kung ako ay iyong pakatitigan
pagkita sa akiy di mapapalaran.

(Tag.)

Arao

If you look at me, you cannot see
me.

Sun

163. Nagmulaac iti saba idiay daya saan
a nagbunga ta naabac ti cuenta,
nagmulaac iti niog idiay laud saan
a nagugut ta naabac iti panonotna.

(Iloc.)

Ynit quen bulan

I planted a banana in the east and
it did not fruit for it lost the count
and I planted a cocoanut in the
west and it did not sprout because
it lost its mind.

Sun and moon

Hole.

164. Tapat nga guindadugangan
tapat nga nagamag-an.

(Bis.)

Buhc

The larger it grows, the lighter it
becomes.

A hole

House: and parts.

165. Dinan yan penalsay Dios ya say
quenantoit maengal?

(Pang.)

Abong

What creature of God, having eat-
en makes a noise?

House

166. Ania iti pinarsua ni Apo Dios nga
agtagtagari ti quin nanna?

(Iloc.)

Balay

What creature of Lord God has
talking its food?

House

167. Ania iti parsua ni Apo Dios nga
umona nga agsilia sa agap-ap.

(Iloc.)

Balay

What creature of Lord God puts
the saddle first and then the
blanket?

House

The roof of a house is built before the
walls.

168. Naligo ang Kapitan
hindi binasa ang tiyan.

(Tag.)

Sahig

The Captain took a bath, but did
not wet his belly.

Floor

When being scrubbed with water, the
bambu is as promptly dry as a duck's
back.

168. Hindi tayop, hindi tao nag ngan-
galan nang Tranquilino.

(Tag.)

Trangk'a nang pinto

Not animal, not man; its name is
Tranquilino.

Lock of door

Mere resemblance in sound between

Tranquilino, a personal name, and Trangka—a lock.

169. Ang sino ang naunang unakiat siyang nahuli sa lahat.

(Tag.)

Pagaatip

He who climbed first became the last.

Nipa thatching

In roofing the work begins at the lower part and ends at the ridge.

170. Adda ay ayatec nga gayyem (amigo) ngem saanco a cayat a casango.

(Iloc.)

Adigi

I have a loving friend but I do not wish to face him.

Post

A post in the house construction. Mothers punish naughty children by standing them in the corner facing the post.

171. Quimmali simmari quimmagat.

(Iloc.)

Adigi

Set into the ground, breaks through, and bites.

Post

A post in house construction meets the requirement. It is firmly planted, penetrates flooring, and clutches and holds a rafter or other pole.

172. Atin cung metung a caballero
pabanua yang makakabayo. dapot
eya mamako.

(Pamp.)

Pakabayu ning bubungan
I have a horseman who has been
riding for a year but has not gone
a bit. Rider of bambu, over
the ridge to keep the nipa from be-
ing blown away.

173. Balubog nang ama mo, pina ara-
wanco.

(Tag.) Palupo nang babay

I let the sunshine on your father's
back; i. e. the sun shines on your
father's back.

The long poles at the roof crest of
the house.

These poles are the "father's back;"
they are directly exposed to the sun's
rays.

174. No omoli baro, no omolog balo.

(Iloc.)

Atep

When it ascends it is new (young):
When it goes down it is a widow.

Roof

175. Minalemae nga agtacop binigatac
met nga agpiguis.

(Iloc.)

Tandoc

I mend it every evening, I tear it
every morning.

Window

176. Na labi mansacabae;
no agueo manpilañac.

(Pang.)

Ventana

At night closed; in day open.

Window

177. Abosta kippit,
Comalcalipkip.

(Iloc.)

Riquep

Although thin, it can slide.

Window shutter

Implements.

178. Ypacapetco toy colisipco dita bo-
cotmo maimbagan ta nasaquitmo.

(Iloc.)

Tandec

I place my *colisipco* upon your
back and it cures your illness.

Cupping-horn

Colisipco is a slender bambu sucking
tube. *Tandoc* is a piece of horn for
blood-letting.

179. Adda maysa nga amigoc no icaraed
cod toy olie, maornos datoy booc.

(Iloc.) Sagaysay

I have a friend and when I arrange
my head, my hair is in order.

Comb

180. Aniat ina ni saba?

(Iloc.) Ni daga

Quet ania met ti amana? Barrita

What is the mother of the banana?

The earth

And what its father?

Digging-stick

181. Tombong con tombong manpilicay
gustum.

(Pang.) Agniob

Intestine (gut) choose what you
want.

Fire-blower

It is a simple tube of bambu.

182. Magdala ya laman mete,
mamita yang laman mabie.

(Pamp.) Mamaduas ing

apana ating asan a dumamit.

He carries the flesh of the dead,
but seeks the flesh of the living.

Fishline

183. Banga sadi Sinait,
naapinan ti nangisit.

(Iloc.)

Tintiroan

A pot from Sinait,
lined with black.

Ink bottle

184. Adda bassit nga quita nga casla
tisa ngem mabalinna nga ayoanan
ti maysa nga balasang nga casla
mangayoan a cas maysa nga leon.

(Iloc.)

Tulbec

There is a little thing like a piece
of crayon, but it can guard a lady
like a lion.

Key

185. Hindi madangkal, hindi madipa,
pinag- tutuangan nang lima.

(Tag.)

Carayom

You can not span it, you cannot
measure it by your outstretched
arms, and it is being carried by
five.

Needle

186. Begut ne ing andang tinuki ya ing
ubingan.

(Pamp.)

Carayum ampong

sinulad.

He pulled out a stick and it was
followed by a snake.

Needle and thread

187. Na una ang trozo sa manghihila.
 (Tag.,—also Bis., Pang.) Carayom
 The log comes first, then the hauling cable. Needle (and thread)
188. Tinoduc ni ampalocneng ti obet ni ampatang quen.
 (Iloc.) Dagum
 The soft one is thrust through the anus of the hard one.
 Needle and thread
189. Ania nga abut iti tacopan iti iapadana nga abut?
 (Iloc.) Iquet
 What hole do you mend with holes?
 Net
190. Magmagnaac mangibatbatiaac ti magnaac agbalbalicas.
 (Iloc.) Pluma
 I am walking leaving tracks where I walk. Pen
191. Mangipatacderac ti adigi madomadoma a corte.
 (Iloc.) Pluma
 I set up a post, variously cut (fashioned). Pen

The pen of this riddle is the old-time quill pen.

192. Con uyatan naga lacat;
con buhi-an naga liguid.

(Bis.)

Pluma

When held it goes;

When let loose it lies down. Pen

193. Bolong na unas
mancancanioas.

(Pang.)

Catli

Sugarcane leaves moving crisscross.

Scissors

194. Pukeng payat
nangangagat.

(Tag.)

Gunteng

A narrow vagina bites. Scissors

195. Maysa nga colibangbang tinaoen-
taoen nga mangan.

(Iloc.)

Raquem

There is a butterfly which is eating
every year. Rice knife

The small knife used to cut rice. Its
shape suggests that of a butterfly.

196. Diac maquita nacamolagatac; no
abbongac maquitac.

(Iloc.)

Anteojos

I cannot see although my eyes are

wide open; if I cover, I can see.

Spectacles

Insects: and other invertebrates.

197. Diotay pa si compare cahibalo na
mag saca sa lubu.

(Bis.)

Subay

My *compadre* is tiny, yet he knows
how to climb up a cocoanut tree.

Ant

198. Bahay ni Man Tute haligue ay
bali-bali.

(Tag.)

Alimango

House of Mr. Tute, whose rafters
are twisted.

Crab

199. Nano nga pispis nga ua-ay pag
lupad, may pac-pac cag may bala-
hibu, cag naga butu.

(Bis.)

Ulang

What bird is it, having wings can-
not fly, which makes its nest and
hatches its young under its wings?

Crayfish

200. No umolog maturog; no umoli
tomacqui.

(Iloc.—also Pang.)

Alinta

When it goes down, it sleeps; when

it goes up it drops waste matter.

Earthworm

201. Magmagna mamingpingqui.

(Iloc.)

Colalanti

Walking, it strikes fire. Makes a
spark. Fireflies

202. Con sa latagon palanacal;

con sa balay magansal;

pero con sa mesa ma ugdang.

(Bis.)

Lango

Out in the field she talks too much;
In the house she makes much noise;
But when at table she is quiet.

Fly

203. Ang patay nag bata sing buhi, ang
buhì nag bata cag ang iya bata
iya guin bilin sa patay, cag ang
patay amo ang nag buhi sang bata
sang buhi.

(Bis.)

Langao, ulud, carne

A living thing left its young to a
dead thing; this dead thing gave
nourishment to the young of the
living thing. Fly, maggots, meat

204. Siasino iti parsua ni apotayo nga
Dios nga casla agropropa a caballo

quet iti payaena casla bulong iti
caoayan?

(Iloc.)

Dudon

What creature of our Lord God
has a face like a horse and wings
like bambu leaves? Grasshopper

205. Adda maysa nga tumatayal yanna
amin nga lugar uray no tayae
quen cabaquiran, quet iti rupana
rupa iti baca, iti tengnguedna
tengngued iti caballo, iti baro-
congna barocong iti tao, iti payaena
casla bolong iti caoayan iti ipusna
casla uleg, iti sacana casla saca iti
toeling.

(Iloc.)

Oasay-oasay

There is a flying thing, which stays
anywhere,—even in the forest and
tayae; its face is the face of a cow,
its neck the neck of a horse, the
breast the breast of a man, the
wing is like the leaf of a bambu,
his tail resembles a snake, and his
feet look like the feet of a bird.

Grasshopper

206. Madilim na bundoc hayop na walan buto.

(Tag.)

Cutu

Dark mountain—boneless animal.

Louse

207. Atimon sa cagulangan ua-ay alipopo-an.

(Bis.)

Lusa

207. Atimon sa cagulangan ua-ay alipopo-

(Bis.)

Lusa

Melon of the wilderness without a stem.

Nit

208. Ating metung a cacanan ing queang pangan marayu ya qung atian.

(Pamp.)

Paro

There is a certain thing to eat; its fleshiness is far from its belly.

Shrimp

209. Ing labuad nang quebaitan yang ena na bureng balicad, uling ing bie na carin mipalamang.

(Pamp.)

Yamuc

He does not like to return to the land where he was born for there he will meet his fate.

Mosquito

Born of water; he drowns in water.

210. Aling hayop dito sa mundo, ang inilalakad ay ulo?

(Tag.)

Suso

What animal in this world walks with his head?

Snail

211. Maysa a naparato ti catayna pag-silona.

(Iloc.)

Laoalaoa

A joker uses his spittle for a snare.

Spider

212. Ating palacio mitmu yang cuarto, balang metung a cuarto maqui metung yang curatu.

(Pamp.) Calaba ning tamu-mu, o panilan.

There is a palace full of rooms, each containing a priest.

Honeycomb

213. Aroi Dom Pedro, hindi macolabas sa carcel?

(Tag.)

Tinik

Oh! Don Pedro, why don't you get out of prison?

Sting

Tinik means either a string of an insect or the thorn of a plant. It is the sting or thorn which here is considered in prison and exhorted to escape.

Lamp.

214. Metung a butil a pale kitmu ne
ing bale.

(Pamp.)

Sumbu

A single grain of rice, filled the
whole house. A lamp

215. Memala ya ing labak meto ya ing
tugak.

(Pamp.)

Sumbu

The swamp dried up and the frog
died. An oil lamp

216. Adda lognac quen adda met agtay-
tayab daytoy nga agtaytayab aggi-
yan ditoy nga lognac quet no ma-
mamagaan daytoy nga lognaquen
matay met datoy agtaytayaben.

(Iloc.)

Lamparaan

There is a pond and a bird; this
bird lives in the pond. When the
pond dries up, the bird dies. Lamp

Love.

217. Aniat casam itan ti nasamit?

(Iloc.)

Ayat

What is the sweetest of the sweet?

Love

218. Ania ti ayat nga agmalmalem?
(Iloc.) Ti apageascasar
What love lasts all day?

Of those just married

219. Ramaycot panagaladeo luac ti pan-
agsibugco.

(Iloc.) Panangasaoa
I fence with my fingers; I water
with my tears. To marry

220. Nag molaac iti masetas ditoy lo-
cong iti dacolapeo iti pinag si bogeo
toy loac quet iti pinamoroseo toy
matac.

(Iloc.) Nagayanayat
I planted a plant in the midst of
the palm of my hand, I watered it
with my tears. I gathered it with
my eyes. Loving each other

221. Acoi nag tanim nang dayap sa
gitna nang dagat marami ang na-
hanap, iisa ang naka palad.

(Tag.,—also Iloc.) Dalaga
I planted a lemon tree
in the middle of the sea
many sought it
only one found it. Girl

222. Oalay saquey ya dalayap temmo-
bod puegley na dayat amayamay
ya manped peraod sac saquey so
acagaoat.

(Pang.)

Panangasasa

There is a lemon-tree growing in
the middle of the sea; many people
desire to take it, but cannot; only
one person can succeed.

Your sister

To be married.

Mat.

223. Mig quera cu babo ebus.
lalam sasa cu me tudtud.

(Pamp.)

Dase

I lay down upon the buri, under
the nipa I slept.

Petate

The sleeping mat is laid down upon the
floor (of *buri*); the roof is of *nipa*.

224. Sa gabey dagat sa arao ay bum-
bong.

(Tag.)

Baneg

At night it is a sea, in the day it is
the bambu carry-tube.

Petate

The *petate* is the sleeping mat of rushes;
in the day-time it is rolled up and set
away; at night it is unrolled and spread

upon the floor. The word sea is often used for any extended or flat surface.

225. No aldao tubong no rabii dadali.

(Iloc.) Icamen

If day a tube; if night a flounder.

Sleeping mat=petate

Mirror.

226. Quitquitaec quet quitaennac:

no cataoaac cataoan nac.

(Iloc.) Espejo

I am looking at it, and it looks at me; if I laugh, it laughs. Mirror

Musical Instruments.

227. Guerret nga agpucpuc-caao, agpucpuc-caao a guerret.

(Iloc.) Tambor

Guerret crying, crying *guerret*.

Drum

Guerret is a section cut transversely from a fish. It has somewhat the shape of a drum.

228. Ania ti pinarsua ni Apo Dios nga iti ngioat na adda ti tian-na may-maysa taequiag na, quen ti ramay na adda ti bocot ti dacolapna, quen naquinruar ti baguisna.

(Iloc.) Guitarra

There is a creature made by Lord
God whose mouth is in his belly;
he has one arm and his fingers are
in his back; and his intestines are
outside. Guitar

229. Secal que batal legari que atian.
ginulisac yang masican.

(Pamp.) Dibil

I choked him. I sawed him across
the belly, he screamed furiously.

Violin

Nature Elements.

230. Bibingea nang hari,
hindi mo mahati.

(Tag.) Tubig

The king's cake, you cannot divide
it. Water

231. No tinagbat, nagpiglat.

(Iloc.) Danom

If you chop it, it heals at once.

Water

232. Ing inda maging anak ya, ing anak
maging inda ya.

(Pamp.) Yelo

The mother becomes the daughter
and the daughter becomes the
mother. Water, ice

Number.

233. Siac nacaquitaac iti siam abilit quet
pinaltogac iti lima mano iti na-
tedda?

(Iloc.)

Lima

I saw nine birds; I shot five of
them; how many were left? Five

The dead ones: the rest flew away.

Occupations.

234. Ang madamu guina dugangan, pero
ang diotay guina buhinan.

(Bis.) Ang pag limas sang
tubi sa sulod sang sacayan.

The greater is increased, the
smaller is diminished.

When water is pumped out of
a boat.

235. Ang iya olo sapat, ang iya lanao
cahoy cag ang iya icog tauo.

(Bis.) Carabao arado cog
tauo.

His head is an animal, his body is
wood and his tail is man. Plowing

236. Adda tallo nga caquita;
dadiay immona magmagna nga
aoan tagarina:

dadiay maicadua mangmangan
quet;

dadiay maicatlo magmagna nga to-
managari.

(Iloc.)

Agarado

There are three things; the first is
walking without talking; the sec-
ond is eating; the third is walking
and talking.

Plowing

The carabao, the plow, and the man.

237. Manoc cong pute, nag talon sa pu-
sale.

(Tag.)

Hugas bigas

My white chicken jumped into the
puddle.

Rice-washing

The water that runs from rice washing
is white; it falls from the kitchen down
into the accumulated water under the
house.

238. Ania ti aramid ti babay a dina mal-
pas?

(Iloc.)

Abel

What woman's work is never fin-
ished?

Weaving

There is always a lower edge which can-
not be woven.

Persons.

239. Acoi nag tanem nang sile
sa tabe nang catre,
ang idinileg coi, pure
ang ibinungay diamante.

(Tag.)

Bata

I planted a pepper near a bed,
I watered it with honor,
it yielded a precious jewel.

Baby

240. Con mag atubang si tatay; apang
con mag talicud si nanay.

(Bis.)

Insik

If it faces you it is your father;
but if it turns its back it is your
mother.

Chinaman

Seen from before the general appear-
ance is that of a man; from behind, a
woman.

241. Taung inucul dang loco, dapat ing
dapat na mibulalag quing yatu.

(Pamp.)

Cristobal Colon

One whom they thought a fool, his
work became world-known.

Columbus

242. Nag habla ang may sala nag tago
ang justicia.

(Tag.)

Nagevemupisal

The culprit appears in court, the justice is hidden. The Confessional The person confessing is plainly seen; the priest receiving the confession is out of sight.

243. Nagmolaac iti pipino idiay arisad-sad ti convento
dimet nagbunga ti pipino no di Sto. Cristo.

(Iloc.)

Natay

I planted a pip near the convent but it did not produce a squash but Sto. Cristo. A dead person

244. Ania ti ringgor nga saan nga ag-taud ti dila?

(Iloc.)

Umel

What quarrel is not made with the tongue? A dumb man's

245. Sin-o ang napatay nga guin lubung sa tiyan sang iya nanay?

(Bis.)

Pari

Who died, who was buried in his mother's bosom? Friar

He was buried in the church.

246. Duro co nga dalagan pero ua-ay aco dinalaganan?

(Bis.)

Naga sacay sa duyan

Who was running fast but did not move from where he started?

One in a hammock

247. Ing makalub makalual ya, ing makalual makalub ya.

(Pamp.) Ing inda ampo ing anak.

What was exposed is inside, what was inside is exposed.

Mother and babe, when the latter is baptized.

The mother stays at home in the house.

248. Pinonggosco a pinongos bino caycayan iti Dios.

(Iloc.)

Masicog

I grasped and grasped and God loosed it.

Pregnant woman

249. Ania ti anac a mangisquis quen inana.

(Iloc.) Ti mangrarit ti pirana.

What child shaves his mother?

Who spends her money

250. Aniat baybay a di aglippias?

(Iloc.)

Ti Quinaquirmet

What sea does not overflow?

The stingy man

Though he has abundance he gives out none.

251. Con tulcon nimo uala sia pag pa-
huay sang laeat apang uala man
sing limacatan.

(Bis.)

Manoghabol

She appears to be always walking, but
after all is still in her place as before.

A weaver

Plants.

252. Deli queenteng kaballero rianu
mang tiknang an nang palacio,
agad yang malaso.

(Pamp.)

Balite

A gallant horseman causes any
castle in which he is, to crumble to
pieces.

The Balite

This is the great parasitic fig, which en-
closes other trees in its embrace.

253. Adda maysa nga cayo nga bulong
nga bulong di met agsabong; sanga
nga sanga dimet agbunga.

(Iloc.)

Caoayan

There is a plant that produces
leaves after leaves, but no flowers;
branches after branches, but no
fruit.

Bambu

254. Siroc iti balay ti bacnang di ma-
caycayan.

(Iloc.) Bulong ti caoayan
Under the *bacnang*'s house it can-
not be clean. Bambu leaves

255. Nab-barnasi sin accab-bing-nga
udde sicuana.

(Gad.—also Iloc., Pang., Bis.)
Ufud.

When newly-born, well dressed,
but when he gets old he is naked.

Bambu shoot
The bud is covered with a down, which
disappears.

256. Nang munte ay may tapis, nang
lumaki ay bulisles.

(Tag.) Caoayan
When young she wore a tapis;
when grown she is unclad

Bambu shoot
The *tapis* is the most characteristic part
of the woman's dress. It is a wide band
of dark cloth (black or brown) worn
over the other clothing, around the
whole middle part of the body.

257. Nanganak ang virgen
itinapon ang lampen.

(Tag.)

Sagueng

The virgin gave birth to a child
and threw away the blanket.

Banana

258. Nanganak ang asuang
sa tuktok nagdaan.

(Tag.)

Sagueng

An asuang gave birth to a child
from the top.

Banana

259. Naguit-log ni cannaoay inocopan
ni teg-gaac idi cuan guiaoen ni oac
ti nagtaraquen.

(Iloc.)

Saba

A stork laid an egg; the crane
hatched a lark from it; the crow
took care of the young.

Banana

260. Sancadaoa sangalabba.

(Iloc.) Sangcabulig a saba

A seed-bearing stem; one fills a
basket.

Bunch of bananas

261. Macagto sa simbahan si Mary, pito
o valo ang iya saya.

(Tag.)

Puso

Mary is going to church having
seven or eight shirts.

Banana bud

The bud is wrapped or folded within a number of bracts.

262. Adda puso a maysa dagat nag apuanna alupasit naglasatanna.

(Iloc.) Puso ti saba

There is a heart that came from the earth and pushed up through *alupasit*. The heart of the banana

Alupasit is banana fibre.

263. Caballo moreno umosoc idiaꝝ ngato.

(Iloc.) Sabonganay ti saba

The red horse comes out upward.

Banana flowers

264. Ista eo sa Sapa-sapa sapin-sapin ang taba.

(Tag.) Saha nang saguing

My fish in Sapa-sapa has manifold layers of fat. Stem of banana

The stem of a banana cut through shows inwrapping layers, not unlike fat.

265. Dasug ea kaka, libutad ya y inda.

(Pamp.)

Saging ampo ding sui na
Move on my brother, let mother be in the middle.

A banana plant and its suckers

The new ones displace the older ones,
pushing them outward.

266. Ang puno lubi;
ang dahon espada;
ang bunga bala.

(Bis.) Cahoy ngaburi

The trunk cocoanut;
the leaves swords;
the fruit bullets. Buri palm

267. Angibitinae na liquen tangtanga
yey mamasiquen.

(Pang.) Camantilis

I was hung by a potring; the old
men looked up at me.

Camachili

The pendent fruit suggests the riddle.

268. Nano nga sapat nga ang iya palod
hayang pero ang iya tudlo culub?

(Bis.) Paclang sang lubi

What animal is it which has its
palm upside up but its fingers up-
side down? Cocoanut leaves

269. Payung y Santa Maria ammena
mabata.

(Gad.) Tafal

Saint Mary's umbrella cannot be
wetted. Gabi

This is the cultivated plant commonly known as *taro*. Its great leaf sheds water perfectly.

270. No malipatam maca-alaca;
quet no malaguipmo dica maca-ala,
(Iloc.) Poriquet=amorsico
If you do not remember, you get;
but if you do remember, you do
not get. Grass-burs

271. Agsabong dina met bonga agsanga
isut bongana.
(Iloc.) Mais
It produces a flower but it is not
its fruit: it produces branches
which are its fruit. Maize

272. Nag tapis nang nag tapis nacalitao
ang bulbolis.
(Tag.) Mais
She wore and wore her *tapis*
yet her pubic hair was displayed.
Maize

The green husks are considered the *tapis*, or wrap about the mid-body: the silk appearing from the husk wrapping is the pubic hair.

273. Alo-divino de gracia malayo ang
bulaklak sa bunga.

(Tag.)

Mais

Of all divine gifts it is the only
plant whose flower is far from the
fruit.

Maize

274. Tite nang Ingles, puno nang gales.

(Tag.)

Mais

The Englishman's — is full of
pustules.

Maize; ear

275. Siasino iti pinarsua ni Apo Dios
nga umuna nga matay santo ag-
bonga?

(Iloc.—also Pang.) Sarguelas

What thing our Lord God made
dies first and then fruits?

Plum tree

276. Uala sa langit, uala sa lupa, ang
dahon ay sariwa?

(Tag.)

Quiapo

It is not in heaven, it is not on
earth, its leaves are fresh.

Quiapo

The water-lettuce; it covers the surface
of quiet spots in rivers.

277. Cung hindi lamang si tagabundok
si tagalati ay mahuhulog.

(Tag.) Iyantok at parvid
But for the one living in the moun-
tain the one living in the swamp
would fall. Nipa and rattan
The rattan (growing in the mountain)
is used to lash on the nipa (growing in
the swamp) to the house framework.

278. No colditenea matayca quet no
adayoanca mabiagea.

(Iloc.) Bainbain
If I touch you you will die; but if
I get away from you you will live.
Sensitive plant

279. Adda maysa a cayo idiy toetoe
adda boboneo.

(Iloc.) Silag
There is a tree up there and I have
a well on it. Silag
A sort of palm, the bud is cut out and
a sweet sap secured.

280. Tagbatec ta sacam:
inomec ta daram.

(Iloc.) Unas
I chop your feet;
I drink your blood. Sugareane

281. Lalabas cu.
tindus dacu.

(Pamp.)

Sulput

I was going out into the field, they
pierced me.

A grass with slender and sharp seeds.

282. Pinagsakitan kong aking matukla-
san ang bagay na isang ninais
makamtan at nang sa pagkita y
hindi mapalaran tinaglay-taglay ko
hangang kamatayan.

(Tag.)

Tinik

I sought a thing I wished to get,
and as I could not find it I kept it
until my death.

Spine

283. Adda tal-lo a Princesas sag-gaysa
ti coartoda ngem saan da nga ag-
quiquita.

(Iloc.)

Tagunbao

There are three princesses; each
has a separate room and they can-
not see each other.

Tagunboa

A shrub used for hedges, with a tripar-
tite pod or capsule.

284. Ania iti mula a uray bolding
mailasinna?

(Iloc.)

Siit

What thing is blind but can select?
Thorn

Qualities.

285. Aniat cala-adan ti bomaro atao?
(Iloc.) Ti quinasuquer
What is the worst disfigurement
for a young man? Disobedience

Relationship.

286. Ano ang itat awag mo sa biyanang
babayi nang asawa nang kapatid
mo?
(Tag.) Ina
What will you call the mother-in-
law of your sister's husband?
Mother

287. Ang amain kong buo ay mayr isang
kapatid na babayi, ngunit siyai
hindi ko naman ali. Sino suja?
(Tag.) Aking ina
My uncle has a sister but she is not
my aunt. Who is she? My mother

288. Ang mga babaying A at B ay
nakasalubong sa daan ng dala-
wang lalaki; at nagwika si A;
naito na ang ating mga ama, mga

ama nang ating mga anak; at mga tunay nating.

(Tag.)

Ang ama ni A ay napakasal kay B at ang ama ni B ay napakasal kay A at nagkaroon sila nang tig-isang anak.

Ladies A and B met two men and said, "There come our fathers, fathers of our sons and our own husbands."

A's father married with B and B's father with A, and each of them had a child.

289. Nang malapos nang madalao nang isang lalaki ang isang bilango ay tinanong nang bantay; ano mo ba ang tawong iyon? Kapatid mo ba o ano? Ang sagot nang bilango ay ito; akay ualang kapatid, ni pamangkin ni amain, ni numo, ni apo, ni kahit kaibigan; ngungit ang ama nang tawong ujan, ay anak nang anak nang aking ama. Ano nang bilango ang tawong iyon.

(Tag.)

Anak

After a man visited a prisoner.

the guard asked him—"is that man your brother, or what?" The prisoner's answer was, "I have no brother, no uncle, no nephew, no grandfather, neither grandson nor friend; but that man's father is my father's son. Who was that man?" Son

Religious.

290. Oalayan pinalsay Dios ya amay-amay iran sanaagui et sacesaquey so pait da.

(Pang.—also Bis.) Colintas
Many of them, brothers—but they have only one bodytube. Beads

291. Adda tal-lo gasut a bacae maymay-sat nanglidingae.

(Iloc.) Cuentas
I have three hundred cattle, with a single nose cord. Beads

292. Nacno agapaldua.

(Pang.) Simbaan
Only half full. Church

293. Napuno pero ua-ay mag tunga.

(Bis.) Simbahan
They said it was full but it was half-full. Church

294. Idi nageasar ni Ina quen ni Ama
avanac pay a dara ngem idi na-
gbuniag ni Apo siac ti namadrino.

(Iloc.)

Cristo

When my father and mother were
married I was not yet in the womb,
but when my grandfather was bap-
tized I was his godfather. Christ

296. Dua ti taquiagna, maysat sacana,
adda olo aoan matana.

(Iloc.)

Cruz

Two arms, one leg and a head, but
no eyes. Cross

297. Tatlo ang botones,
apat ang ohales.

(Tag.—also Bis.)

Cristo

Three buttons, four holes.

Crucifix

298. May isang batang lalaque, unaky-
at sa camachile nang hindi ma ca
puede, likod ang idinale.

(Tag.)

Si Cristo

There is a boy climbed up a *camachili*
tree; when he could not stand
it he climbed on his back.

Crucifix

299. Maysa a cayo nagango idia'y poona
nabasa idia'y tingana, nagango met
ti ngodona.

(Iloc.)

Sto Cristo

A tree dry at the foot, wet in the
middle, dry also above.

Christ, i. e., crucifix

300. Aramid ti masirib canen ti nalaing,
amin a macaquita pasig amin a
logpi.

(Iloc.)

Ostia

Work of a wise man, eaten by a
wise man; all who see are lame.

The host

301. Akoi nag tanim nang siculo sa
gitna nang convento, ibinunga ay
si Cristo.

(Tag.)

Hostia

I planted a *siculo* in the midst of
the convent; it bore Christ for
fruit.

The host

A *siculo* is a small piece of money; it
here relates to the contribution made
at communion service.

302. Isang tubong sinanduyon,
abut sa langit ang dahon.

(Tag.)

Panalangin

A sugarcane without joints, whose leaves reach heaven. Prayer

303. Nang maitayo na yaong hangang baywang nagbitiu ng pawang kalunkut lunkutan.

(Tag.)

Ang pitong wikang iniaaral nang pari sa Viernes Santo.

After he hid from his feet to his waist he gave very sad things.

The preaching in the pulpit by a priest about the seven utterances of Christ on Good Friday.

304. Aquinngatot cadsaaran, aquinbabat bobengan.

(Iloc.)

Polpito

The floor is higher, the roof lower.

Pulpit

i. e. than that of the building in which it stands.

305. Sag magkakapatid na pitong sin liyag ako ang naunang nagkitang liwanag. At ako rin naman yaong nagkapalad na tawaging bunso sa kanilang lahat.

(Tag.)

Ang pitong linggo nang Cuaresma.

Seven brothers are we; the first-born was I, but I am the youngest of all.

The seven weeks of Quaresma.

306. Asin ti yanti espiritu iti bagui?

(Iloc.) Aquineatiquid nga
abaga.

Where is the spirit in the body?

In the left shoulder

In making the sign of the cross the word spirit comes when the left shoulder is pointed to.

307. Adda pitu a botonisco; maymaysat pinat pategeo.

(Iloc.) Domingo

I have seven buttons; I like one best.

Sunday

308. Pitu casiglot maymaysat nairut.

(Iloc.) Domingo

Seven twined ("twisted"). only one tight.

Sunday

309. Contirad contibong;
bandera ti lobong.

(Iloc.) Torre

Sharp and long; flag of the world.
Tower

310. Caoayan bayog ag nayogayog.

(Pang.)

Torre

• *Caoayan bayog** you cannot shake
it. Tower

*A species of bambu; firm, slender and high.

311. Mayroon akong pitong bunga nang
kohol ibinigay co sa iyo ang anim
at ang isang natira sa akin ay ibig
mo pang kunin.

(Tag.) Ang pitong arao nang
isang linggo.

I have seven oranges. I gave you
six and you want to take the re-
maining one.

The seven days of the week

312. Minagaling pa ang basag cay
sa baong ualang lamat.

(Tag.)

Ang sabi sa evangelio ni Cristo ay
ganito. Hindi rao sia naparito o
nanoag dito sa lupa para sacupin
ang mga banal cung di ang maca-
salanan.

Better the broken piece than the
whole without crack.

In the gospel Christ said that he did not

come upon earth for the righteous but for the sinner.

313. Cung uala cay magbigay ca at cung meron ay huagna.

(Tag.)

Nung ang nga fariseo ay nacahul nang mangangaluniang babae ay i ni habla cay Cristo, at ang canilung sabi, Hindi po ba maestro na sabi sa ley ni Moises na sino mang mahuli sa pangangalunia ay pupuculin nang bato hangan sa mamatay. Ang isinagot ni Cristo; sino mang ualang sala ay cumuha nang bato at puelin na.

Give if you have none; if you have don't give.

When the Pharisees caught a woman in adultery, they took her before Christ. They said, "what sentence do you give to those taken in adultery, since in the law of Moses it is commanded that the woman taken in adultery shall be stoned until she die." Christ answered, "Let him which is without sin among you cast the first stone."

314. Humiling ang hari sa canyang
alagad nang uala sa kanyat di pa
natatangap, ang hiningan naman
ay dagling nag-gaoad nang sa bo-
ong yatu'y di pa natutuklas.

(Tag.)

Ang pagbibinyag ni San Juan
Bautista cay Cristo.

The King asked from his soldier
what he had *not*, and the soldier
gave him what was not in the
world.

The Baptism by St. John Baptist of
Christ.

315. Nang mabasag ang bote
lalong na paka buti.

(Tag.)

Mahal na Virgen

The bottle became better when
broken.

The Virgin Mary

“When Mary was yet unmarried and
Christ had not yet been born she was
not considered very sacred; we say the
bottle was not yet broken. When she
was married to Joseph and Christ was
born she became very sacred; so we say
that when the bottle was broken the bet-
ter it became.”

316. Nang pitasin ang hinog hilas ang siang nahulog.

(Tag.)

Noong magpapugot si Herodes nang mga bata dahilan sa gusto niang mapatay si Cristo. Napatay ang meroon 1000 bata data puat si Cristo hinde napatay. Sa naca-tuid napitas nia ang hilao at at ang hinog ay hindi. Si Cristo sapageat puno nang carumungan ay ipinalagay na hinog at ang niga bata ay hilao sapageat sila ualapanang carumungan.

When he plucked the ripe, the un-ripe fell.

When King Herod wanted to kill Christ, he ordered to kill all children; he thought that if all the children in his country were killed, Christ could not escape. But he did not know how powerful Christ was. So the children who knew nothing (were unripe) fell and Christ (ripe) because he knows everything escaped.

317. Ipinalit ang guinto sa bibinga.

(Tag.)

Ito i nauucol sa pagsacop ni Cristo
 sa ating easalanan na hindi cail-
 angan sia mamatay masacop lam-
 ang ang ating easalanan na siang
 catulad ng bibinga at ang ca niang
 pagea Dios na catulad ang guinto.
 Sand is changed to gold.

This applies to Christ, when he redeemed
 our sins. He did not value his life but
 gave it that we might be saved from
 our sins. His life is gold because he
 was full of knowledge; he died on ac-
 count of our sins which are like sand.

Reptiles, etc.

318. Nang munti ay may buntot
 nang lumakiy napugot.

(Tag.)

Palaca

When he was little he had a tail
 but when he was grown he had
 none.

Frog

319. Adda maysa nga ubing nga adda
 idiaiy danum ngem di met uminom.

(Iloc.)

Tocak

There is a boy living in the water
 who does not drink.

Frog

320. Baston ti bacnang saan mo nga maiganan.

(Iloc.—also Pang.) Uleg

The *bacnang*'s cane, you cannot hold it. Snake

Bacnang, a man of wealth.

321. No nacariing nacamulagat;
no nacaturog nacamuldagat.

(Iloc.) Uleg

If awake, his eyes wide open; if asleep, his eyes wide open. Snake

322. Anano nga sapat nga con mag-lacat, dala nia ang iya balay?

(Bis.—also Pang.) Ba-o

What animal carries his house wherever he goes? Turtle

323. Tata a tolav icacangealinna na balena.

(Gad.) Dagga

A man who always carries his house along with him. Turtle

324. Magmagna itugtogotnat balayna.

(Iloc.) Pag-ong

Walking and walking and carrying his own house. Turtle

325. Eto na si caca may sunong na
dampa.

(Tag.)

Pagong

Here comes brother with a house
over his head. Turtle

326. Magma nagecal-logong
no maibagam pag-ong.

(Iloc.)

Pag-ong

Walking, wearing his hat. Turtle

Road.

327. Bulong ti saba umac-acaba;
bulong ti niog umat-atid-dog.

(Iloc.)

Calzada

Leaf of a banana become wider;
leaf of a cocoanut become longer.

Road

328. Nagmolaac iti carabosa iti santac
na macada non idia'y Manila.

(Iloc.)

Calzada

I planted a calabash; its branches
can reach to Manila. Road

Also has for answer, telegraph line.

329. Nan ta ne mae na laver ed Dagu-
pan angad diay lamoto. Calzada

(Pang.)

Calzada

I have planted a betel-tree in Dagupan but its roots reach to here.

Road

Shade, Shadow, etc.

330. No aoan sapolsapolen ngem no ad-da saan mo met nga alaen.

(Iloc.)

Linong

If there is none you are seeking it: if there is some you do not take it.

Shade

331. Ania ti umona nga aramiden diay vaca no lungac ti init?

(Iloc.)

Quitaenna diay anninioanna

What is the first thing the cow does when the sun rises?

Looks at its shadow

332. No magnaac iti nasipnget aoan caduac quet no magnaac iti nala-oag adda caduac.

(Iloc.)

Aninioan

If I walk in the dark I have no companion: if I walk in the light I have one.

Shadow

333. No tilioec tilioennac: no itarayac camatennac.

(Iloc.)

Aninioan

If I catch, it catches; if I run
away it chases me. Shadow

334. Diad ogtoy agueo oalay mapalit
con anapuen no na anap co ageo
alaen.

(Pang.) Serom

At noon I must depart to find; if
I can find it, I will not take.

Shadow

335. Milub yang alang liban, liual
yang alang liualan.

(Pamp.) Anina tamu a may-
ayaquit quing salamin.

He came in through no door and
went out through no door.

Reflection in a mirror

Smoking.

336. San Fernando at Bakulod sabay
na nasunog.

(Tag.) Cigarillo

San Fernando and Bacolor were
burned at the same time.

Cigarette

The paper and the tobacco are con-
sumed together.

Storm, Sky, etc.

337. Daluang dahon nang pinda-pinda,
sing lalapad sing gaganda.

(Tag.) Langit at lupa
Two leaves of pinda-pinda equal
in width and beauty.

Sky and earth

338. Quinosicus a barraas; no maib-
agam cucuanac.

(Iloc.) Quimat
Twisted like a *barraas*; tell it and
I am yours. Lightning

The word *barraas* is local. Perhaps the
name of some vine.

339. Baston ni San Josep
indi ma isip.

(Bis.) Ulan
Saint Joseph's canes cannot be
counted. Rain

Drops of rain in a tropical storm may
well suggest rods or staves.

340. Buhoc ni Adan. hindi mabilang.

(Tag.) Ulan
Adam's hair cannot be counted.

Rain

341. Isbu ti guelang-guelang di mabi-
(Iloc.) Todo

Guelang-guelang's piss, you cannot
count. Rain

342. Vaca co sa Maynila, hangang dito,
dinig ang unga.

(Tag.) Culog

My cow in Manila, whose mooing
is heard here. Thunder

343. Aniat magna a saan a maquita?

(Iloc.) Angin

What walks that cannot be seen?

Wind

344. Etuna-etuna hindi mo pa naqui-
quita.

(Tag.) Hangin

Here it comes, yet you do not see
it. Wind

345. Picabalan de ding malda alang
maca ibie uaga.

(Pamp.) Angin

He is known everywhere but no
one can explain what he is.

Wind

Stove.

346. Tal-lo a pugot natured ti pudut.

(Iloc.) Dalican

Three ghosts endure much heat.

Stove

The three supports for the pot are meant. It seems that the *pugot* (ghost) is black.

347. Tatlong magkakapatid nagtiliis sa init.

(Tag.) Tungko nang calang

Three brothers suffering from the heat. Pot rests

348. Tatlong mag kakapitid sing pupute nang dibdib.

(Tag.) Calan

Three sisters with equally white breasts. Stove

They are equally white—i. e. they are all three black from the fire.

349. Nageal-logong nag pica nagecaballo tallot sacana.

(Iloc.) Dalican

It has a hat and a spear, a horse and three feet. Stove

350. Malaki ang namahay cay sa bahay.

(Tag.) Calang at ang bahay nang Calang.

The inhabitant is larger than the

house. Stove and its lower part
(called its house.)

351. Na upo si ca Item, simulot niea
Pula.

(Tag.) Pallot at apoy
Compadre "Item" (black) sat
down. Compadre "Pula" (red)
poked him. Pot and flame

352. Ing caballero cung negro makasake
yang attung cabayu dapat kikiak
yang anting loco.

(Pamp.) Balanga ampong
nasi.

My black horseman rides three
horses but he is crying like a fool.

A pot of cooking rice

The three horses are the firestones or
the three supports of the pot in the pot-
tery stove; the bubbling is the crying.

Time.

353. Ania nga aldao ti caatid-dagan?

(Iloc.) Ti aldao a saan a
panangan.

What day is the longest?

The day on which you do not eat

354. Nag daan si Cabo negro, namatay
na lahat ang tao.

(Tag.)

Gabi

The black Corporal passed, all the
people died.

Night

Died, here, is slept.

Tools.

355. Nung eminuna ing malati, ing mar-
agul emituqui.

(Pamp.)

Barrenang espiral

If not preceded by the smaller the
larger one will not go.

Auger

356. Adda pinarsua iti Dios natanquen
ti pammaguina madi a mangan no
di matoen ti olona.

(Iloc.)

Paet

There is a creature of God whose
body is hard; it does not wish to
eat unless you strike its head.

Chisel

357. Adda babay a labang di mangan no
diai paculan.

(Iloc.)

Paet

There is a woman who does not
eat unless you strike her.

Chisel

358. Ing damulag cung dapa, quing
gulut ya ta tacla.

(Pamp.)

Catam

My crawling earabao excretes its
feces upward. Plane

359. Taot ngato, taot baba, cayot tin-
gana.

(Iloc.)

Ragadi

Man above, man below, wood in
middle. Saw

Below the horizontally placed timber to
be sawed a pit is dug; one sawyer is be-
low in the pit, the other above, each
holds a handle of the great saw, which
works up and down.

Toy.

360. Enbontayog coy eenol
quinmocaoc ya tampol.

(Pang.)

Bibintarol

I throw the eggs; they crow im-
mediately. Firecracker

361. Adda abalbalayco a sinam granada
rineppetco a binastabasta imbarsae-
co diay daga nasay sayaat ti can-
cionna.

(Iloc.)

Sunay

I have a toy like a granada; I tied
it around and around and threw it
on the ground and it sang sweetly.
Top

Trunk.

362. Pusipusec ta pusegmo ta iruareo
ta quinnanmo.

(Iloc.)

Lacaza

I turn your navel to take out what
you have eaten. Trunk

363. Adda pay maysa nga quita diay
balay a naaramid iti cayo quet ad-
da met uppat nga sacana nga
babasit quet adda met innem nga
acaba queneuana rupano quet
agngiao saan nga magna.

(Iloc.)

Baoi

I have something in my house
made of wood; it has four short
legs and six flat faces; it squeaks,
but cannot walk. Trunk

Umbrella.

364. No umulog ti señora auguerad ti
sampaga.

(Iloc.)

Payong

When the lady comes down the
*sampaga** opens. Umbrella

365. Con butongon pasoc; con induso
payog.

(Bis.) Payong

When pulled it is a cane; when
pushed a tent. Umbrella

Utensils, etc.

366. Hindi tayop. hindi tao, apat ang
suso.

(Tag.,—also Pang.) Buslo

Not animal, not man. She has
four breasts. Basket

367. Hindi hare, hinde pare, nag dada-
met nang sari-sari.

(Tag.) Sampayan

Not king, not *padre*, it wears many
kinds of clothes. Clothes-line

368. Adda maysa nga ubing
a natured ti lammin.

(Iloc.) Sudo

There is a boy, who does not shiver
with the cold. Dipper

This dipper is made from the half of a
polished cocoanut shell.

*a flower.

369. Nang isoot coi, tuyo, nang bunu-
ten coi natulo.

(Tag.)

Tabo

When I plunged it in it was dry;
when I drew it out it was dripping.

Dipper

370. Sacay sino balay ina nga puno
sang ventana?

(Bis.)

Puluguan

Whose house is that, which is full
of windows?

The hen house

371. No adda ti lenong
agecalcal logong.

(Iloc.)

Caramba

If it is in the shade it wears its hat.

A jar full of water

372. Aniat aramid a nagbaticuling ti
sabut.

(Iloc.)

Pagbagasan

What work has a gizzard like a
sabut?

Storage jar for rice

The *sabut* is the cocoanut cup or bowl:
in the *pagbagasan*, there is always a
ganta for measuring rice. This *ganta*
is the gizzard here meant.

373. Pusepusec ti bato tumbog carayan
Veto.

(Iloc.)

Gilingan

I turn the stone and there flows
out like the Veto river. Mill

374. Hiniguit co ang yantok, nag bibi-
ling ang bundoc.

(Tag.)

Guilingan

I pulled the rope and the moun-
tain turned. Mill

375. Hiniguit co ang Caguin, nag ka-
kara ang maching.

(Tag.)

Guilingan

I pulled the rope and the monkey
began to howl.

Refers to the creaking of the mill, when
grinding.

376. Isang malaking babai, sa likuran
tumatae.

(Tag.)

Guilingan

A big woman, who excretes at the
back. Mill

The meal is here considered as excreted.

377. Dinalas nang dinalas mapute ang
lumabas.

(Tag.)

Guilingan

Somebody got busy and something
white appeared. Mill

The ground rice pours out from the mill
as a white meal.

378. Aldo at bengi macanganga ya, ma-
nena ya yang parusa.

(Pamp.) Asung

It gapes day and night awaiting
punishment. Mortar

379. Isa lamang ang sapin, duha ang
batiis apat ang pa-a, isa ang lauas,
isa ang baba apang uala sing olo.

(Bis.) Luzong

He has but one shoe, two shins,
four legs, one body, one mouth, but
no head. Mortar

380. No igamac ta siquet mo lagtoea a
lagto.

(Iloc.) Al-o

If I hold your waist you jump and
jump. Pestle

In pounding rice, the great wooden
pestle is taken by the middle, which is
more slender than the pounding ends.

381. No magna ni arodoc agparintomeng
amin a root.

(Iloc.) Arado

When the creeper passes all the
grass kneels. Plow

382. Cobbo ni amam quiad ni inam sica
nga anaeda daramodum ca.

(Iloc.) Arado

The father is bent over, the mother
is bent back and the son is bent for-
ward. Plow

This has reference to the different sticks,
or pieces, of which the plow is composed.

383. Sa palacol nabuhay
at sa untog namatay.

(Tag.) Palayoc

Produced by hammering but de-
stroyed by a jar. Pot

Clay for pottery is prepared by pound-
ing it with a light hammer; it is also
beaten into shape in the process of giv-
ing it form.

384. Pegarencio abot pegarencio abot.

(Pang.) Liquen

I turn over completely, I turn over
completely. Pot ring^s support

385. Adda abal-balayco a pusipusac a
pusipus mabalbal-cut.

(Iloc.) Pudonan

I have a thing, which I twine and
twine and it is covered.

Weaving spool

386. Nano nga sapat nga baba ang naga
caon, mata ang nga pamus-on?

(Bis.)

Ayagan

What animal is it, which takes its
food through its mouth and ex-
cretes it through its eyes? Sieve

387. Bahay ni Guiring-guiring butas-
butas ang sinding.

(Tag.)

Bithay

“Guiring-guiring’s” house is full
of holes. Sieve

388. Adda maysa a caballo; tal-lot sa-
cana; no dica sacayan di magna.

(Iloc.)

Egad

There is a horse; he has three legs;
if you do not ride on him, he never
walks. Copra shredder

389. Linma ac ed Dagupan dugduaray
bacateo.

(Pang.)

Sali

I went to Dagupan but I left only
two footprints. Sled

390. Aniat aramid a duduat tugaona

inganat panacaparsuana?

(Iloc.)

Pasagad

What work has two seats since its creation?

Sled

391. Ania ti uppat ti sacana dudua ti tugotna?

(Iloc.)

Pasagad

What has four feet but only two foot-prints?

Rice-sled

The sled for hauling rice has four supports or legs, which end in two runners.

392. Pusepusec ti pengan tum-bog carayan Vigan.

(Iloc.)

Dadapilan

I turn the plate and water flows out like the Vigan River.

Sugarmill

393. Oalay baboy con baleg son laben nga libngaleb.

(Pang.)

Darapitan

I have a large pig: during the night he grunts.

Sugarmill

Vegetables.

394. Tite nang ama mo. isinubsob co sa abo.

(Tag.)

Camote

Your father's — I place in the ashes.

Camote

The *camote* is a sort of sweet potato; it may be baked in the ashes.

395. Nagsabong ti sinan malucong nagbunga uneg ti daga.

(Iloc.)

Camote

It produces a flower like a cup; fruit underground.

Camote

396. Sirad *mirabilis* oalad dalem so sie-sie.

(Pang.)

Cete

The *mirabilis* (fish) has his scales inside.

Cete

The *cete* (“*piquante*”) is the pepper.

397. Otin nen laquic Duardo batil ya anga ed ngoro.

(Pang.)

Palia

My grandfather Eduardo's — is covered with pimples.

Cucumber

398. Oquis nan bagasnan.

(Iloc.)

Lasona

Its bark is its seed.

Onion

399. Binili ang isang minithi kong bagay at ang hinahangad ay pakinabangan, pagdating sa amin ang pinangyarihan, nang gagamitin luha koy bumakal.

(Tag.)

Sibuyas

I bought a thing I wished to use;
when I tried to use it my tears
fell. Onion

400. *Ista eo sa Mariveles sapin-sapin ang
caliskis.*

(Tag.) Sile

My fish in Mariveles has manifold
scales. Pepper

Scales laid upon one another; the seeds
of the pepper are flat and stacked
against one another.

401. *Mahanghang hindi naman pa-
minta; maputi hindi naman papel;
verde hindi naman suha; turang
mong bigla.*

(Tag.) Rabanos

It is sharp but not pepper; white
but not paper; green but not shad-
dock; guess what that is. Radish

402. *Ang iloy naga camang ang bata
naga pungco.*

(Bis.) Calabaza

The mother creeps, and the son sits.

Squash

The mother is the vine; the child is the
fruit. The riddle gains point, by sug-

gesting a reversal of the natural conditions.

403. Ania iti parsua ni Apo Dios nga
aoan ti matana aoan ti ngioatna
quen aoan ti obetna quet mangan ti
ladoc-ladoc?

(Iloc.)

Tabungao

What creature of Lord God has no
eyes, no mouth, no anus—and eats
ladoc-ladoc?

A white squash

Ladoc-ladoc is rice flattened in the mor-
tar by the blows of the pounder. The
seeds of the *tabungao* resemble it.

404. Berdi ya balat, malutu ya laman
anti mo ing pacuan.

(Pamp.)

Pacuan

Its skin is green and its flesh is like
a watermelon.

Watermelon

The riddle is poor, in that it introduces
the answer as a term of comparison, in a
way to mislead. Similar cases occur in
other lands.

405. Verde ang balat pula ang laman
espectorante cung turan.

(Tag.)

Pacuan

Green skin, red meat, *espectorante*
they call it.

Watermelon

Vision.

406. Limoesoac alabaseo ageo asabi.

(Pang.)

Pacanengneng

I jumped further but I did not
reach. To see

Waves.

407. Naga dalagan nga ua-ay sing ti-il
cog naga ngurub nga ua-ay sing
baba.

(Bis.)

Balod

It runs having no feet and it roars
having no mouth. Waves

Word plays.

408. Ania iti mainaganan ari ditoy ba-
gui?

(Iloc.)

Aripoyot

What king (*ari*) do you name in
your body? Aripoyot

This is the great inner muscle of the
upper leg.

409. Cung hindi lamang ang tatlong
letra t, o, at s ay kinakain sana
siya.

(Tag.)

Asintos

But for the letters t o s we would
be eating it. (String)

The word *asintos* means string; drop-

ping the letters *tos* we have *asin* left.
meaning salt.

410. Bugtong pasmiasa, puno at dulo
may bunga.

(Tag.)

Calamias.

Bugtong pas“mias”a, whose trunk
and branches have fruit. Calamias
Bugtong is a riddle: the word pas“mi-
as”a has no meaning. There is here a
mere play on the sound of words. “Pas-
“mias”a suggests the answer.

411. Casano iti panangtiliu iti ugsa a di
masapul iti silo, aso, gayang, oen
no a aniaman a paniliu?

(Iloc.)

Urayec a maloto

How do you take a deer without
net, dogs, spear, or other things for
catching?

Cooked

412. Laguiung tao, laguiung manue,
delana ning me tung a yayup.

(Pamp.)

Culassisi

The name of a man, the name of a
chicken, were carried by a bird.

Culas is a man's name; *sisi* the name of
a chicken. Combined they make a
bird's name.

413. Indi sapat indi man tano apang.
ang ngalan nia si "esco."

(Bis.—also Tag.) Escopidor,
Escopeta.

Neither animal nor man but its
name is "esco."

Escopidor, Escopeta

A mere play on the words. *Esco* is a
nickname for Francisco. The *escupidor*
is a cuspidor, the *escopeta* a broom. The
meaning of the words goes for nothing.
The words are both of Spanish origin.

414. Macatu ti poonna, rugac iti ngo-
duna.

(Iloc.) Macaturugac

Macatu=cloth

Rugac=old, rotten clothing

Cloth is the beginning; tatters the
ending.

i. e. *Macatu* is the beginning, *rugac* the
ending. The whole word means I am
sleeping.

415. Salapi iti poona; ngao ti ngodona.

(Iloc.) Salapingao

(Fifty cents) *Salapi* is the begin-
ning; () *ngao* the end.

The *Salapingao* is a bird “like a swallow.”

416. Sinampal co bago inaloc.

(Tag.) Sampaloc

I slapped before I offered.

Sampaloc

There is simple word play here; the beginning and end of the riddle give the word S(in)ampal-oc. The Sampaloc is a fruit tree.

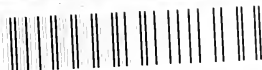


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